INSTRUCTIONS

To a

SON,

Containing

RULES of CONDUCT in publick and private LIFE,

Under the following Heads:

Religion. Marriage. The Court. Friendſhip. Travelling. Houſekeeping and Hoſpitality. Tenants and other Concerns of Eſtate. Study and Exerciſe. Of Pleaſure, Idleneſs, *&c.*

By ARCHIBALD Marquis of *ARGYLE.*

Addreſs'd to his Children, and to his eldeſt Son in particular.

Written in the Year 1660, during his Confinement.

To which are added by the ſame Noble AUTHOR:

General Maxims of Life. Maxims Political and Military, under the following heads: The Prince. War. Courage. Command. Fortune. Victory. Miſcellaneous Obſervations.

GLASGOW:

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BRITISH MUSEUM

THE MARQUIS of ARGYLE's INSTRUCTIONS To his SON.

SON,

I Know there are ſeveral books in print, written prudently, politickly, and piouſly, of this very title, of late years. I confeſs, moſt of them were of particular intendment to their own relations, the reaſon probably that they are not of ſuch general obſervation and uſe; others deſigned out of preſumptuous ambition, of exceeding by imitation ſuch rare patterns as went before, in the acceſ-

ſions of wit and elegant diſcourſe, diſcoloured ſometimes with urbane, facete prophaneneſs.

I do acknowledge 'tis a ſingular and the right way of tranſmitting of a man's memory to poſterity, eſpecially to his own; it argues a kind of reverence that men bear to themſelves, when they can ſo impartially unboſom themſelves in the account and regiſter of all their actions, and can ſhew no diſliked experience of them, as to their own proper guilt. I do not hereby underſtand what concerns religion; who can excuſe or extenuate his failings? but of moral tranſient acts, to the evil of which no man is ſo ſtrongly inclinable, but by the biaſs of a corrupt education.

Many very ſententious pieces are extant among ancient authors of this ſubject, but I know none teſtamentary but among the moderns, and of them we have ſome excellent princes, and renowned ſtateſmen.

My care of you, whom I would have to conſider yourſelf, as the

prop

prop of an ancient honourable Family, is no way leſs than theirs, however I am inferior to them in dignity and judgment: and therefore I will trace a beaten way, rather than loſe myſelf and you in a general diſcourſe; what I come ſhort of here, you cannot miſs in their common places, and ſo I may be ſure I ſhall attain my end.

Probably men may think I can add nothing to that ſtore, but if they conſider my ſtation, and how far concerned in theſe times, they may rather expect novel politicks from me, ſuch a variation of the latitude of the moſt approved and received maxims of ſtate lying in the ſphere in which I acted; but the managery of the counſels of thoſe times, were by ſucceſs, or the monſtrous guilt and fraud of the politicians, ſo irregular, that I cannot if I would, bring them under heads, though up and down as they occur I may point at them.

I confeſs, it was my great misfor-

tune to be ſo deeply engaged in theſe fatal times; I know the nobility of *Scotland* have always bickered with their princes, and from the inſolency of that cuſtom, not any of our kings have been free. 'Tis alſo true, the perpetual family-feuds among us, which by all the induſtry and authority of our princes, could never be ſo pacified, but that they revived again, and took upon themſelves, as they had advantage, to revenge their quarrel; (and yet like ſudden floods which violently over-run, and as peaceably return within their banks, abated to their due allegiance,) did eaſily perſuade me that there was no ſuch apparent danger in the firſt beginnings of the conteſt, betwixt the king and my nation of *Scotland*. I had laid it for a maxim, that a reformation was ſooner effected *per gladium oris*, than *per os gladii*; and certainly true religion is rather a ſettler, than ſtickler in policy, and rather confirms men in obedience to the government eſtabliſhed, than invites them

them to the erecting of new; which they neither do nor can know, till it be diſcovered and declared. Wherein I did not look upon our intended reformation as any way taxable, ſince it had the whole ſtream of univerſal conſent of the whole nation; I never thought of thoſe dire conſequences which preſently followed, till by that confuſion my thoughts became diſtracted, and myſelf encountred ſo many difficulties in the way, that all remedies that were applied had the quite contrary operation; whatever therefore hath been ſaid by me and others in this matter, you muſt repute and accept them as from a diſtracted man, of a diſtracted ſubject, in a diſtracted time wherein I lived: And this ſhall ſerve to let you know how far I waded unwarily in that buſineſs.

I will not however counſel you, if any ſuch lamentable commotions (which God forbid) ſhould break out, for my unhappineſs, to withdraw yourſelf, from interpoſing to quench

quench and allay them as much as by your authority you can, (however I was miſtaken by ſome in my actions, I did labour for a right underſtanding,) but be ſure let your allegiance keep the ballance; by no means ſtand like a neuter in the cauſe of your king and country. That decree of *Solon*'s, That every man that in a general commotion was of neither party, ſhould be adjudged infamous, is rightly decreed of great men. Popular furies would never have end, if not awed by their ſuperiors, who ſupinely neglecting ſuch outrages, not ſeldom, are ruined and depreſs'd in their own eſtates and honours; a late example whereof we had in our neighbour nation; the people will ſoon learn their own ſtrength, that *ſumma poteſtas radicatur in voluntatibus hominum;* and from thence infer, that the popular power excells the power of the nobleſſe.

Great men therefore, are in ſome ſort as neceſſary as good men, as power

power is as requiſite as wiſdom; where they are both wanting, *imperium in imperio quaerendum eſt.* Your famous anceſtors by both theſe, have kept their vaſſals (and what is well done in one canton of the kingdom is like to be imitated throughout,) in a quiet ſubjection, and good comportment many generations, and I queſtion not but you will find the ſame reverence from them, if you do not degenerate.

Do not content yourſelf with the bare titles of greatneſs, *principis tantum nomen habere non eſt eſſe princeps;* that power is vain which never exerts itſelf forth into act.

The looſeneſs of theſe late times will require at firſt a gentle hand, when you have got the bridle in the mouths of your family, dependents and vaſſals, then you may curb them, and reduce them to the former obedience they once willingly paid. I have had a difficult taſk with them, yet by one means or other I kept them

them in order; nor will they be ever ſerviceable to their ſupreme, if they be not in a due ſubjection to you, their immediate lord.

Take all fair occaſions of doing your ſovereign ſervice, let that be your only emulation with other noble houſes, ſupply the great and neceſſary diſtance of your prince from this his native kingdom, by a cloſe application of yourſelf to his concerns, if not in a publick capacity, yet in your private ſphere, which will ſoon advance you to higher truſts.

You have a great taſk to do, you muſt from the bottom climb up to the mount of honour, a very abrupt and difficult aſcent; which yet, nevertheleſs, by obſerving the ſure footings of ſome of your progenitors, and the ſlips of others, particularly thoſe recent ſlidings of mine own, (for other they are not) you may at laſt attain the top, and by your own merit and your prince's favour, your houſe may be culminant again.

If

If it ſhall ſo happen, as I deſpair not of it, ancient merit with good princes (ſuch as without flattery I may ſay the moſt of ours were and are like to be,) will out-laſt their longeſt diſpleaſure, have a care then of that precipice; let no revenge or ambition blind you into deſtruction; you may poiſe yourſelf with your wings of honour and greatneſs, but venture not, nor preſume to fly.

Covet not with immoderate haſte lands, riches, honour, for it is ſeldom that men, whoſe raſh deſires and deſigns are laid out that way, compaſs their full content, and for the moſt part meet with a deſtiny far other than they expected; and when they are once ſo diſappointed, fortune or rather Providence ſo much amazeth the judgment even of wiſe men, as in time of danger they know not what reſolution is beſt to be taken. You will not be neceſſitated through the want of theſe three, ſo as to reach at them unlawfully, and

endanger what you have in poſſeſſion, and yourſelf together.

I do not much regret your private life, nor ſhould I labour to bring you into ſtate-employment, for there is no courſe more comely, nor any reſolution ſo well beſeeming a wiſe man, having made proof of his own virtue, as to retire himſelf from court and company, for ſo he ſhall ſhun the inconveniencies of contempt, and the diſcommodity of a perpetual trouble.

I have tried and found the many perplexities that attend that life, and have reaped nothing but calumny and envy, though I do not ſay this is the fate of all ſtatiſts; this I am ſure, the beſt way of coming there, is without popular fame or over-vogued merit, eſpecially by the intereſt of a favourite.

But whoſo cannot endure the envy and hate that are the attendants thereof, muſt ſit down with his preſent condition, and not meddle with, or enterpriſe great matters; for great ho-

honours being deſired of many, it is of neceſſity that he that aſpireth unto them, muſt be for his advancement thereunto envied, and for his authority hated; which, although they be well managed and uſed, yet thoſe who hate and envy, perſuading themſelves they might be better handled, endeavour to oppreſs that power as fearing it might be worſe.

You will have time after the ſettling of your own private fortunes to caſt about for ſome honourable advantages for yourſelf. Time is the beſt counſellor, rather let magiſtracy want you, than you want it; which you may effect, if by a wiſe moderation you can ſlight thoſe *inſignia* which the world knows your anceſtors have born with commendation and honour, and who have added more luſtre to them, than the want of them can take from you.

Keep a firm and amicable correſpondence with your neighbours howſoever, but ſo that it be far from giving any ſuſpicion of making par-

ties or factions; this is chiefly attained by a generous compliance and noble familiarity, that's the way to be loved and honoured, which works so many good effects, as daily experience sufficeth without any expres example to prove them of great force. If you be happy in this particular, this will be your certain repose, and may not be reckoned within the *externa bona fortunae*.

To compass this, take an exact care that your actions be just, be not offended at every injury, wink sometimes at your wrong, but beware of unnecessary revenges. I leave you enemies enough, 'twill be meat and drink (as the English proverb) to them, to see you froward and quarrelsom; bear off all the affronts that be put upon you with an inviolable invincible mind, and let them see you are above them. Master all your passions and affections, and so discipline them that they may become your most necessary servants.

You will be freed, by this your retire-

retirement from publick employment, of adulation and flattery, and by that means will the better and more plainly and ſincerely converſe with yourſelf, and be able to give a near judgment what you are, and of your abilities and defects, which is the moſt neceſſary knowledge in the world, and which will recompenſe the diſuſe of other policy, *è coelo deſcendit, γνῶθι σεαυτὸν.*

Demean yourſelf in an equality of mind, that may ſhow fortune hath no power over you, that her exceſſes and receſſes, her over-flows nor her low ebbs, can either drown or dry up your virtue. 'Tis but common fate; as the ſea loſeth in one place it gets in another; ſo contrarily, ſuch ſhakings as theſe which through me befal my family, may by your prudence rivet it faſter.

This I thought fit in general, as to the condition I ſhall leave you in, to direct and adviſe you; only one word more: I charge you to forget, and

and not harbour any animosity or particular anger against any man concerning me. Such heart-burnings have been the destruction of many a noble person in this kingdom, and I know not of any person so given, but the very same measure hath been meted unto him again. The Cup is gone round, and therefore content yourself; but above all I require you to have more regard to Christianity, than covertly or basely to kill a particular enemy by secret assault or practice, it being altogether most unwarrantable either by faith or honour.

And this by way of premise.

To

To the reſt of his CHILDREN.

Children,

AS you are the greateſt part of me, and in whom I may promiſe to myſelf a continuance of ſucceſſion, ſo have I alſo a paternal care (more incumbent on me now) towards you: I ſhall therefore in ſome particular directions to you, as the monuments of my affection, adviſe and counſel you, in what ſhall be neceſſary and expedient for your ſeveral conditions.

Firſt, Therefore, make not haſte to put yourſelves out of the government or charge of thoſe to whoſe care and tuition I have committed you; if any thing happen that ſhall offer you advantage in another ſtation of life, than I leave you, I require you to conſult with them firſt. I have laid a ſacred obligation upon them to aſſiſt and aid you in all matters, which if you neglect or contemn,

temn, you will ſoon find yourſelves left to the world, as a ſhip to the raging ſea, without furniture or anchors.

Above all, bear that conſtant filial duty to your mother, which her piety and tenderneſs in your education, moſt juſtly call for at your hands; her great indulgence towards you, and her entire affection to me in all my ſuffering of late, deſerve very much at my hand; and therefore I charge you to ſhew that reſpect to her for me, which I would have done myſelf, and in which, in all the time of our wedlock you have known me to have continued. Fail not in any outward circumſtance of honour and reverence to her, that ſo by your dutiful behaviour and carriage towards her, ſome of the harſhneſs and aſperity of her preſent condition may be alleviated.

To your eldeſt brother, who is the prince of your family, ſhew yourſelves obedient and loving; he is my ſubſtitute, your honour is bound

bound up in his, in him it now reſts, and may for a while not appear in its luſtre; take heed therefore you do not by any diſreſpect quite extinguiſh it; your due obſervance of him will preſerve it in the minds of all men, who are not ſtrangers to the ancient worth and merit of *our Houſe*.

With one another maintain a mutual love and confidence: This happineſs you may have by my adverſity to indear yourſelves more to one another; lay out no affection upon the world, but keep the entire ſtock for yourſelves. Let that equal love which I bear you, and which I leave with you, be communicated among you, by a conſtant amity to one another; which will be the better cemented by your religious and godly converſation, wherein I truſt you have been ſo well inſtructed, that my memory ſhall not be charged or blamed for your education.

Keep a decorum in your preſent condition; value not yourſelves the

worſe for one riot or attempt of fortune made upon me; mind not her temporary outrages; virtue is the true ſtandard, ſuch allays paſs not with her; fix yourſelves upon your own worth, and no engine of fate can remove you from that baſis. Puſillanimity is a vice almoſt needleſs to be warned of, becauſe noble minds do always *niti contra*, and bear up againſt their extremities, till they have either ſurmounted them by their bravery, and aſcended to their firſt height; or levelled them by their patience and equanimity, plain'd their difficulties, and made them even with their contented minds.

The ſmall portions I have left you, (though the world miſcounts them as great matters, and I could wiſh they amounted to their ſums) you muſt improve as talents; ſerve your neceſſities with them, not your pleaſures; what the royal bounty may hereafter do by way of reſtitution, you may do with it as may be

moſt

moſt ſubſervient to your honour; you will not be liable to great expences, you are free from any dependency on court, where men ſpend money, on a vanity called hope. As for marriage, (of which I ſhall ſpeak more largely hereafter, and of which in the beginning of this monition, I gave you a caution,) your virtue muſt ſupply dower; though I truſt I have left a competency (with your virtues) to match you to any family in *Scotland.*

Behave yourſelves therefore prudently, decently, and warily to all people, that ſo you may gain the general good-will and benevolence of all; imitate the example your mother hath ſet before you; ſtand upon your guard againſt all pleaſures, or other baits or allurements, that ſhall tempt you to any unlawful actions or deſires, which may practiſe upon you either in your conſcience, or in your reputation: and reſolve this as a ſure rule with

yourſelves, that no perſon is wiſe or ſafe, but he that is honeſt.

Fear your Creator, and ſerve him with all your might; begin all your works and actions with him, 'tis he only can ſucceed and proſper them. If you purſue your own deſigns upon your own bottom, the concluſion will be your own ruin, for he can wither and blaſt at his pleaſure ſinful undertakings. I ſhall never deſpair of God's bleſſing upon you, nor doubt his All-ſufficiency for you, if you apply yourſelves to him, and make his fear the rule of your lives.

You ſee that to be deſcended of great perſonages, is no exemption from the ſtrokes of fortune; but to be deſcended of a heavenly race, will carry you out of the reach of thoſe misfortunes which are incident to humanity.

Imploy therefore your time in renewing your alliances there; probably your conſanguinity and relations here, may ſtand off from you, like

like *Job*'s friends in his adverſity. Deſertions are uſual in this caſe; you need however not much care for this worldly friendſhip, as long as you have dependence on the favour of Heaven.

What is abated here to you in the tranſitory felicities and pleaſures of the world, (from which you have no ſuch cauſe to wean yourſelves altogether) will be eaſily recompenſed in your enjoying him who is the foundation of all good, and from whom all happineſs is derived to his creatures.

To whoſe protection I commit you and your ways, beſeeching him to bleſs and proſper them, to his glory, and your comfort.

CHAP.

CHAP. I.

RELIGION.

THIS being your greateſt concernment, the director of all your actions, I cannot uſe my paternal authority to better purpoſe, than in adjuring you and ſtraightly charging and requiring you, to be conſtant and zealous in the religion now left eſtabliſhed in this kingdom. I will not take upon me now to decide controverſies ariſen betwixt ours and the church of *England* in matters of diſcipline, they agreeing altogether in doctrine; all that I ſhall ſay is, that their ceremonies have not been uſed here, and you have been bred up without them, and the nation of *Scotland* otherwiſe affected, and therefore, you ſhall do well to continue in this kirk; though I would rather have it your own choice, than any

any other conſideration whatſoever. Diverſity in any thing diſtracteth the mind, and leaves it waving in a dubious perplexity, and then how eaſy is it to ſway the mind to either ſide? this is moſt true and experienced in religion; you muſt therefore obfirmate your ears, and confirm your judgment, being once ſatisfied of the excellency of your profeſſion, and having received the true and ſincere doctrine.

Neither would I have you only fixt and conſtant in your religion, but alſo very devout in the practice of it; that as heretofore your anceſtors have been eminent for honour, you that come ſhort of them by this *deliquium* or eclipſe of it in me, may nevertheleſs exceed them in the true way to it, by your zeal and piety: and remember this, that he that is not truly religious, will hardly be eſteemed ſuch, ſince nothing is of leſs continuance than hypocriſy and diſſimulation; and if your religion be ſuch, ſuch will your greatnefs and honour

honour be, a feigned thing and a mere ſhadow.

The obſervance of religion, and the exerciſe of good manners, do become none ſo much as illuſtrious perſons; other glories have lifted them beyond the pitch and reach of men, but this is a ray of the Divinity which advanceth them near to the Deity; and like the diamond out-ſhines the luſtre of all other jewels. A religious heart and a clear conſcience will make you truly conſpicuous; it is as the mother of all other virtues; what brave effects of obedience to princes hath it wrought in ſubjects? look back to the primitive times and the emperors, how courageous were they in all enterprizes, hardy and reſolute in dangers, liberal to their neceſſities, ready to do their utmoſt devoir in the diſtreſt affairs of the empire? and this from one pious principle, that in ſerving their prince, they ſerved God, whoſe lieutenant he is, nor

was

was there any difficulty over which their faith did not triumph.

Nevertheleſs, ſome have taxed, and it hath been a long and ſtrong imputation, that this kirk of *Scotland*, doth teach ſedition againſt, or at leaſt the diminution of the authority of their princes. For my part I know no ſuch matter, nor did I ever embrace or adhere to ſuch opinions, though cenſured for them; if any man's Intemperature hath vented ſuch dangerous tenets, or his raſh preſumption ventilated ſuch queſtions, I have nothing to do with them, I diſown and diſclaim them; and therefore to remove this prejudice from you alſo, I charge you to make your duty to your ſovereign one of the chief points of your religion, ſo far forth as it may conſiſt with your obedience to God, who ought to be ſerved beſt, and in the firſt place. There is ſuch a reciprocation between both thoſe ſervices, that commonly they go together.

Whatever the late miſcarriages have been by the people's ſtruggling for their liberty of conſcience, as they are paſt, ſo they have left the means whereby they may be prevented for the future: and no doubt the good temperament of the king, with an eaſy indulgent hand of his miniſters, will keep religion from the ſcandal of a civil war.

'Tis a maxim of ſtate, that where princes and people are of a different religion, they will not well agree; yet modern experience, and ſince the reformation arrived to a ſettled conſtitution and church-government, evinceth the contrary; as at preſent in the kingdom of *France*, and in *Germany*, where the quite oppoſite religions are peaceably and quietly profeſt. But God be thanked, there is no ſuch contrariety in the religion profeſſed in theſe two neighbouring kingdoms, which may not (without animoſity and intereſt keep the breach open,) be reconciled; all impatient

patient zeal being turned into an emulation of loyalty to the king.

Cheriſh and maintain the miniſters of the goſpel, eſpecially, painful able preachers. Nothing brings more contempt upon, or aviles religion, and the ſervice of God, in the eyes of the vulgar, than the neceſſities, wants and miſeries of churchmen; what eſteem you confer upon them, will ſoon redound and reflect again upon you. What the heathen ſaid of their poets, that by their means and writings, famous men were tranſmitted to immortality, who otherwiſe would have lain in perpetual oblivion, is very true of evangelical doctors, their prayers, and their inſtructions, and their recommendations of you, together with your own endeavour after holineſs, which is the only fame and glory, will tranſmit and place you hereafter in heaven, and eſtabliſh you here, living and dead, in the good-will and praiſe of all men.

Let charity be a chief ingredient

in your religion, both in giving and forgiving. As you ſhall have abilities, indulge the poor, and let them in ſome meaſure partake with you in your outward bleſſings and enjoyments. For the other, as you are always liable to offences, ſo be always as apt and prone to pardon or paſs them by, which in the greateſt adverſities you can undergo, will never be out of your power to do.

Frequent the church and the houſes of God; let no buſineſs invade or intrude upon your religious hours; what you have deſtined to the ſervice of God, is already ſacred to him, and cannot without great profaneneſs be alienated from him, and conferred upon others; uſe private prayers, as well as go to the publick ordinances.

For other duties neceſſary for a Chriſtian's practice, I refer you to the diſcipline and inſtructions of the kirk; it being needleſs to repeat them here, being ſo exactly laid down by

by her, whom I take to be the pureſt church.

For ſearch all religions through the world, and you will find none that aſcribes ſo much to God, nor that conſtitutes ſuch a firm love among men, as does the eſtabliſh'd doctrine, (I except the ſchiſms amongſt us) of the Proteſtant church among you: In whoſe arms I leave you, and her to the everlaſting protection and guidance of God.

CHAP.

CHAP. II.

Of Marriage.

HAving devoted yourſelf principally to the ſervice of God, and ſubordinately to your prince, which includes your country; the next duty or affection, you owe to yourſelf in the ordering or governing of your life, according to your ſeveral inclinations and diſpoſitions. And among the moſt important and ſtrong ſways of nature, I reckon marriage, eſpecially in great and noble families, where intereſt forbids perpetual virginity; nor ever ſince the ſuppreſſing of nunneries, and ſuch monaſtick privacies and renunciations to the world, have we had in this kingdom, many, if any of the daughters of *Jephtha*.

Marriage no doubt was one of the greateſt favours that God conferred

ferred on mankind, and when he beſtows a virtuous mate, whoſe humility, chaſtity and affection, are eminently great, he doth renew his firſt intentions of kindneſs to man, and gives grace upon grace, and infinitely happy is he that can find and make ſuch a choice. 'Twas therefore well ſaid by him, that diſcourſing of this ſubject, affirmed that God did oftentimes reward the good works, the honeſty and piety of a man, by the offer and tender of a good wife; for parents could only give wealth and riches, lands and eſtates to their children, but God only could give them prudent and diſcreet women.

In the contracting therefore of marriage, virtue is more to be conſidered than money; beauty will rival with either of them, and oftentimes gets poſſeſſion ſooner than both; but then it quickly loſeth it again, as having not thoſe ſtays and ſupportations which each of the other have in themſelves.

I acknowledge, virtue is firſt to be courted; and the *primitiae*, the firſt fruits of our love ſhould be offered up at her ſhrines; but yet reſerving the ſtock to ſacrifice to the numerous contingencies and accidents, which befall the wedded ſtate, by the additional helps of handſomeneſs and wealth.

But be not overblinded with beauty, 'tis one of the greateſt deceits nature is guilty of; not that it is ſo in thoſe perſons to whom ſhe is graciouſly and liberally pleaſed to beſtow it, (for 'tis the moſt exact copy of her illuſtrious ſelf,) but in the faſcination and witchery it darts through the eyes into the minds of men; you cannot but pay homage to it, but let that tribute redeem you from a total conqueſt: Remember, that it is but clay, more refined and ſet off with a better varniſh, and being all on the outſide, lies open to weather and conſuming time, and ſometimes to preſent misfortunes; while that which is inter-

nal

nal ſtands the ſhock, and endures all brunts, like a ſtrong fortified garriſon, when the other ſhews like a weak gay army in the field, ready to be vanquiſhed at the firſt encounter.

Money is the ſinew of love, as well as war; you can do nothing happily in wedlock without it; the other are court-cards, but they are not of the trump-ſuit, and are foiled by every ſneaking miſadventure; virtue is ſuppreſt, and cannot emerge and dilate itſelf in the ſtreights of a narrow fortune; and beauty is betrayed to the neceſſity of keeping it ſo; otherwiſe in a pinching condition, leanneſs and dead paleneſs would uſurp the place where full-blown roſes ſat with love before. Nor was it ever known, that a beautiful woman driven to want, eſcaped the offers and importunities of men, who under the pretence of pitying and ſupplying her diſtreſſes, by degrees have gain'd upon her honour and pudicity, while ſhe ſatisfies her-

ſelf, that out of (miſerable) gratitude ſhe could do no leſs.

I do much approve of croſs-marriages between families, which have been ſo allied for many deſcents together, ſo as they be not in that proximity in which the houſe of *Auſtria* matches. By the race we gueſs of the production,—— *De fortibus creantur fortes*,—— and that adds a firm monument to both houſes, being ſo incorporated into one another. However men reckon it for glory in heraldry, to bear almoſt the whole arms of the kingdom in one eſcutcheon; methinks honour there looks like a river, which branched into ſeveral rivulets loſeth itſelf in them; whereas ſtreams that take in another large confluent, carry all before them, and run directly into the ocean, and diſembogue themſelves with a name.

If you are not affected that way, there is variety enough in *Scotland*; but whatever you do, conſult with your honour firſt, do not embaſe your

your blood by matching below you; it will ſoon breed diſtaſte and diſlike in yourſelf, which will cauſe malice and revenge in her, and entail contempt upon your iſſue and poſterity. Such embraces will be like the twining of the ivy about the oak, ſuck up moiſture from the root, while the branches are withered, and the ſtock falls to the ground, never like to reflouriſh again.

As you match your Peer in honour, let her be ſo in years; a difference in age is a ſecret fire raked up for a time, which will afterwards break out and conſume your quiet: when either of your deſires and ſtrength anſwer not the vigour of the youngeſt, then the ſparkles will fly by ſuch violent colliſions and elaſhings that will ſoon ſet your family in combuſtion.

After your choice made and pitch'd upon, and a vow paſſed, keep yourſelf religiouſly to it, (the breach whereof, is a vulgar common ſin in *Scotland*, and therefore the more de-

teſtable to you) knowing there can be no diſpenſation from it, and nothing but miſery after it joyned with ſhame and repentance.

In the ſtate of marriage carry yourſelf affectionately and diſcreetly; and keep ſtrictly the rites of it, that no jealouſy, that canker-worm of conjugal love, fret that ſilken knot which tied you together. Owe nothing to one another in zeal and fervency of affection, which will ſoon beget ſuch a mutual confidence, that the reſt of your life will be but an advantageous repetition of your firſt joys, and add number to your contents and pleaſures, as to your years.

Let not the ſecrets of marriage paſs beyond the chamber; for he little regards his own honour or his wife's chaſtity, who blazes or diſcovers what is done there; and no ſlyer debauchery is there to women, than what by ſuch luxuriant freedom of their husbands tongues, is prompted

prompted to their wandring and ſtrong imaginations.

I pray for, and wiſh your good ſucceſs in this great affair, and commend you to him, who is only able to grant it you.

CHAP.

CHAP. III.

Of the Court.

YOU are not thither bound, and I am not ſorry you are forbidden reſort thither, as to any employment or traffick: 'tis a place difficult of acceſs, ſhut up with rocks, ſhallows, and ſands, and not one adventurer in twenty comes off a ſaver. Beſides, 'tis a place of a moſt uncertain air, full of damps and exhalations, ſpread with clouds and over-caſt, and ſometimes again ſcorching hot, in the ſudden riſe and depreſſion of favourites.

But if your curioſity ſhall invite you to the danger, when time may look with a better aſpect upon you, remember theſe obſervations of mine own, who both at diſtance, and at cloſe view have well conſidered it.

Firſt then, as to the favour of your

your prince, which is the moſt deſirable thing in the world; 'tis rather an illuſtrious care, than a contentful poſſeſſion; nor do wiſe men ever buſy themſelves about it, becauſe the tranquillity of ſpirit, which they ſeek for, is not to be found amidſt the confuſions of the court: and to guard a man's ſelf from the misfortunes there, and the envy which the graces of princes do contract upon their favourites; there is no way better than privacy and retiredneſs. You muſt know that 'tis mere human weakneſs, which cauſeth princes to raiſe favourites, to aid and ſupport them in the weight and multitude of affairs, and ſometimes in ſuch ſecrets which are heavier upon the mind than all the reſt; the ſad effect whereof every age hath given an example.

You muſt at your entrance, reſolve to encounter the accoſts of contempt, ſcorn, diſcontents and repulſes, with a bold fore-head; and take no notice of ſlightings and injuries done

done you by the great ones. A thing I alwys judged grievous to a generous mind; and yet theſe are ordinarily the ſteps to preferment.

If you ſhall find favour at court, beware your covetouſneſs after new boons, make you not forget the old ones; and if then you receive denials, guard yourſelf, that the diſtaſte be not more prevalent to run you into actions of dangerous conſequence, than reaſon can be to keep you in your duty.

Extraordinary diligence and affected aſſiduity are to no purpoſe, whereby men think * to prevene their advancement; on the contrary, if men neglect and ſeem careleſs of promotion, attending when the merit of their actions ſhall offer it them, time or fortune ſeldom fail to conduct them to true and permanent glory.

It hath been an old adage, *A young courtier, an old beggar;* men ſpending eſtates in riot in ſuch conſuming places as cities, in a fruitleſs ex-

* To forward.

expectation, and then carry home nothing but repentance.

A cholerick perſon is not fit to be a courtier; for if he ſhould go about to revenge himſelf of the indignities, bravado's, deceits, and tricks put upon him, he ſhall ſuffer more in an hour, than he ſhall be ſatisfied for in ten years.

You muſt do at *Rome*, what others do there; be ſure to ſing no other airs than which moſt pleaſe the prince. 'Twas *Solon*'s compariſon of courtiers, who reſembled them to counters, with which men uſe to caſt accounts; for, as in changing their places, they ſtand ſometimes for more, ſometimes for leſs; ſo princes do the ſame with them, now advancing them in honour and dignity, and preſently debaſing them at their pleaſure to the ſcorn and deriſion of all men; ſo that it is truly ſaid, that men have an opportunity of loſing themſelves at court, and of finding themſelves at home.

Old courtiers are like old ſhips,

brought into harbours and there laid up, never to be put to ſea to any new adventure.

'Tis a tart ſarcaſm or ſatyrical paſs upon the court, that one ſaid; At the court are biſhops and prieſts to baptize, and change names; for there, the vain-glorious ambitious man, is called honourable; the prodigal, magnificent; the coward, wiſe; the wiſe, hypocrite; the malicious, ſubtile; the adulterous, amorous; the covetous, temperate; and what confidence can any man repoſe in friends there, whoſe greatneſs renders them the more intractable? 'Tis very difficult to find virtue at court; but it is more difficult to keep it.

He that ſins and repents, and returns again to his ſin, ſins more groſly than at firſt; ſo to leave the court, and return again, is ſuch an error that is not excuſeable; ſave with this, that the return was to ſell virtue, and gain wealth; ſince it is a great kindneſs of fortune or puiſſance of virtue, to eſcape that gulf.

Againſt

Againſt the envy of the court as againſt the plague, there is no better preſervative, than retreat and eloingment; a remedy practiſed very often but with different ſucceſs; it being very dangerous for popular perſons, and ſuch as have had great commands, to abſent themſelves without leave or diſmiſſion; for it not only breeds ſuſpicions and jealouſies of their diſaffection, and conſequently of the danger of a rebellion; but likewiſe expoſeth them to the unobſtructed deſigns and malice of their enemies, which ſeldom end but in ruin.

This is generally the complaint of courts; wherein you muſt underſtand there is not the leaſt concurrence of the prince to give any ſuch cauſe for it, but that by tradition the grandees walk by it as by a rule; and ſince monarchy was, court-arts have been, and can vie precedency with any myſtery. I never knew any great favourite, who practiſed any new ways of his own: ſome have been nobler and more

magnificent than others, freer in acceſs and more affable, but yet ſtill kept cloſe to their court-leſſons, nor could ever their private virtues gain upon their publick concerns.

It is poſſible a man may get an eſtate at court, but it is more probable he may loſe one; that which is got there, through how many curſes and imprecations it paſſeth; that which is loſt, with how many woes, and tears, and deprecations goes it! ſo much is a court worſe than a lottery.

While you can therefore pay your devotion, your loyalty to your prince at home, and probably be better accepted; what need have you of a dangerous unneceſſary pilgrimage to the ſhrine, to pay a perſonal adoration? your oblation there can be nothing leſs than your quiet and eſtate, in lieu whereof they will preſent you with a trinket or ſome other bauble, which you will be aſhamed to carry home again.

Fear God, honour the king, live at home, and love your neighbours.

CHAP.

CHAP. IV.

Of Friendſhip.

SON,

AS you have not that ranging freedom of choice of your ſociety; ſuſpicion on the one hand, and reaſon of ſtate on the other hedging you up, and impaling you within a narrow ſcantling; ſo neither can the iniquity of any the worſt fortune leave a man in ſuch a ſolitude, in which a guide, a friend, (by whoſe counſels and ſweet converſe, either he may extricate himſelf from, or avoid the tedioufneſs of his troubles,) may not be had. What therefore you ſhall lack in the multitude of friends, who like flies faſten on the ſweets of honour, fame, riches, &c. you will find no great loſs in; if it be your happineſs to find

find out but one or two, (ſuch an oligarchy of friendſhip,) whoſe unity in affection and fidelity, will richly compenſate the many cyphers that attend on greatneſs.

To make a right choice therefore, you muſt firſt propoſe to yourſelf the inconſtancy of man, the moſt changeable, alterable creature in the world. Every breath of wind fans him to a various ſhape; think not therefore of making a friendſhip fixt and eternal. How ardently have men loved ſome, even beyond the deſire of dying for them, when in a moment, as it were one haſty ebullition of choler hath render'd them exceeding offenſive, nay, hath ſunk them into our hate and execration? ſee the faſt hold which man doth take of man! 'tis let go and unfaſtned in a moment, by the clacking of the tongue, a nod, a frown, or ſuch like nothing; we cancel leagues with friends, make new ones with enemies, and break them ere concluded. The conſideration of this will keep

you

you from overweening any man, and from a total truſt and confidence in him, and beget in you a ſeverer exerciſe of, and conſequently a firmer reliance on your own virtues and abilities.

Nothing ſooner corrupts or rottens friendſhip, than an over-haſty entertaining of it, like præcoce fruit that's ripe before its ſeaſon. Judgment is the only cement that cloſeth and binds the affections of men: where that's wanting, 'tis like building with untempered mortar; the ſtructure's like to fall on our own head. I never knew any yet ſo good, but ſome have thought him vile, and hated him; nor contrarily, any ſo bad but ſome have thought him honeſt, and loved him; either the ignorance, the envy, or the partiality of thoſe that judge, do conſtitute a various man: in ſome, report hath fore-blinded judgment; in ſome, accident is the cauſe of diſpoſing us to love or hate. The ſoul is often led by ſecret uninveſtigable ways and motions to love,

love, ſhe knows not why. But 'tis time alone and long probation, which ſeldom fail to give right information; when nature, art and report may deceive you. Every man may keep his mind, if he liſts, in a labyrinth. 'Tis a room by us inſcrutable, into which nature has made no certain window, but as he himſelf ſhall pleaſe to give you light, which is in ſuch tranſient glimmerings that it rarely ſtrikes any thing but the eye, leaving us immediately to grope again in the dark.

I remit you to your own experience; you have converſed in the world (troubleſome enough for many years) with all ſorts and all humours of perſons; but for your better guidance herein, I ſhall give you theſe properties of friendſhip, which my longer obſervation hath found to be true characters of it.

He who is really your friend, will give you counſel before you aſk it; and that's the reaſon a man cannot

not keep a friend by conſtraint, nor oblige ſecrecy by coercion.

Moſt men regard their profit, and therefore uſe their friends as men uſe beaſts, carefully attend and look to them, from whom they receive increaſe and advantages, and ſo deny themſelves, and want the moſt deſirable fruition in the world, which is natural and reciprocal amity; which all the creatures maintain among themſelves, and yet know not nor are able to conſider, what and how great the force of that friendſhip is; for every one loves itſelf not out of hope of any reward and recompence to itſelf for it, but, becauſe of the nearneſs and dearneſs it owes itſelf. Which if the ſame thing be not done in friendſhip, it is impoſſible to find a true friend.

He that loves you extremely, will hate you moſt deadly; therefore ſober, moderate friendſhip is the beſt; and ſince friends muſt be had, if your happineſs be to find good ones, beware you incur not that unhappi-

neſs of changing them: Remember, that he is in the beſt condition who is beſt furniſhed with the beſt men for his friends; nevertheleſs, let no obligation to them, make you diſpenſe with your conſcience or religion; have always a care not to truſt any thing to your moſt intimate privado, but what you cannot keep from time: A ſmall diſtaſte will diſcover thoſe faults, which a heap of years have covered. 'Twas *Bias* his counſel that men ſhould ſo love, as if every day were a renewed enmity, and not to affect repentance.

Let no man (which is the chief law of friendſhip,) command any thing of you, which is not lawful, or which is not within your power; nor do you uſe friends as men uſe flowers, ſmell to them as long as freſh, and green, and fragrant, and then lay them aſide; for ſo commonly friendſhips conciliated by intereſt or fancy, uſually terminate. Beware eſpecially of mercenary love; when your money fails, that leaves you;

you; when true affection follows beyond the grave.

Your virtues will make and get you friends throughout the world. Love has arms which will join the diſtant corners of the univerſe; but the good offices you do at home, as they keep mens eyes upon them, and ſerve as well as remembrancers, will afford you a continued content.

Believe it, nothing will gain you ſo much reſpect, (the firſt and beſt ingredient to friendſhip) as your uprightneſs and ſincerity; greatneſs was always ſuſpicious, without any conſpicuous proofs of a more than ordinary integrity; nor will true glory wait long on a falſe perſon; obſervance is her maid of honour, and what recommendation ſhe gives muſt be founded on deſert.

In a word, chooſe ſuch friends as I have left you; they will be the more yours, becauſe of your own affiance to them; and ſo you will have a double intereſt in them, your election and mine.

CHAP. V.

Of Travel.

THis is in ſome men a humour and curioſity only, in others wiſdom and deſign, and accordingly they make their different returns; it hath been all along the practice of this nation, and with very good ſucceſs: (to go to a foreign war is rather a tranſplantation than travel, paſſing only out of the bounds of one country, into the confinements and limits of another; ſo I reckon I have ſaid nothing to you concerning this ſubject in my maxims of war;) and I cannot conceive any better divertiſement (beſides the advantage it will afford you) for your preſent condition.

Homer begins his *Odyſſeis* in the praiſe of *Ulyſſes*, with this title and character.—— *Qui mores hominum multorum vidit et urbes*, as the moſt apparent demonſtration of his wiſdom.

dom. Some men there are, that have ſeen more with their eye, than ſome ambitious princes did ever comprehend in their thoughts. 'Tis a pleaſure and felicity when the mind embraces but a glancing thought of the beauteous fabrick of the univerſe, and is with a kind of delight tranſported to ſome peculiar part of it, whoſe felicity and pleaſures, or wealth, have won upon its running fancy; if this be ſo in the imagination, what delight and fruition is there, in the corporal view, and paſſage, and abode in the moſt remarkable countries of the world? Men expect rich returns in *Eaſt-India* ſhips, and men that are far travellers, beget great expectation of their wealth; if they come home empty, they bankrupt their credit, and die in their country's debt; and that narrow dark priſon of their pride, buries them in utter oblivion, who might have made the wide world their monument.

The ſtory of the wandring *Jew* was

was a pleaſant fiction, the puniſhment conſiſted only in his not having a centre, and certainly he could as well want it as the reſt of his nation. The moral would hint, what an improved man he muſt be who hath ſo often gone the circumference, croſs'd the lines, and viſited the moſt remote and abſtruſe corners of the world; ſeen ſo many varieties in nature and Providence, reconciled by the tract of time.

One journey will ſhew a man more than twenty deſcriptions, relations or maps; what a deſolate life do tortoiſes live, who cannot be rid of their ſhells? No man can endure confinement; and he that hath lived lock'd up in one kingdom, is but a degree beyond a countryman, who was never out of the bounds of his pariſh. Nevertheleſs all men are not fit for travel; wiſe men are made better, and fools worſe. This enquires after nothing but the gue-gaws, the antick-faſhions, and geſtures of other lands, and becomes the

the ſhame of all nations, by diſgracing his own in carrying nothing of worth or eſteem from thence, and by bringing cenſure and imputation upon foreign places where he converſed, by importing nothing but their vices. They vent abroad their domeſtick vices, and utter here, thoſe beyond ſea.

If you would advantage yourſelf by travel, you ought to note, and then comment upon your obſervations, remembring as well the bad to avoid it, as applying the good into uſe; without committing of theſe things to the pen, they will paſs from your memory without leaving any profitable reſults behind them.

Let no haſte therefore hurry you through any conſiderable or remarkable place; but ſtay and view what is worthy in it, and be ſure to regiſter it with your pen, it will very much faſten it in your memory; the characterring of a thought in paper, will fix it ready for your uſe; he that doth this, may when he pleaſe re-

re-journey all his travels at home.

Solid perſons are the beſt proficients by travel; they are not ſo prone to be inquinated by the droſs and feces of the vices, and taking vanities of foreign countries, being abler to compoſe themſelves to ſuch manners, which may ſooner facilitate their Inquiſition. Pliance and outward freedom, and a ſeeming careleſſneſs is the readieſt way to get into ſtrangers, and to learn from them.

Policy and negotiation I commend far before book-learning, though never ſo deep and knowing. When you are abroad, the beſt way is to converſe with the beſt, and not to chooſe by the eye but the ear, (which your own inexperience will ſoon warn you of) but follow report.

For the government, and things relating to the ſtate, your advice and inſtruction is no where to be had but at court; for the trade, commerce and traffick, in great cities among merchants; for their religion and church-affairs, amongſt the clergy;

gy; but I rather chooſe the univerſities, where you may happily meet with an addition of the reſt. For the laws cuſtoms and manners, the Lawyers; and for the country and rural knowledge, the husbandmen and ſuch as we call the yeomanry.

All rareties are to be ſeen, and therefore I adviſe you not to travel without ſtore of money to be ready at all occaſions; eſpecially antiquities, for theſe ſhew us the ſcience and abilities of thoſe times before us; (the moderns always preferring their arts and inventions to former ages) that by comparing of them with the preſent, we may be able to give a judgment, how the world thrives or goes leſs in all ſuch learning.

Above all, think no travel too far nor diſcommodious to ſee and viſit rare and eminent men; there is no monument like a virtuous learned perſon; living by him we ſhall be ſure to be ſomething the better, we ſhall find ſomewhat in him to in-

flame and excite our minds to ſtrain to the like pitch, and ſo extern them, in a brave imitation of his excellent qualities. To ſuch men you muſt carry yourſelf with all ſubmiſs reverence befitting the dignity of thoſe excellencies that are relucent in them; and that awe you ſeem to ſtand in, will ſoon invite his candour to a free reception and near entertainment of you, for learned men are rarely proud or ſtately.

Judgment is the only thing that is neceſſary for a traveller, and therefore I approve not of your going abroad, nor permitting your children if God ſhall ſend you any, till they have grown to a good competency of diſcretion, which yet I would have ſeconded by the aſſiſtance of a tutor, when it ſhall be any of your inclinations this way. I pray God bleſs you abroad, and return you as an honour to your king, country and friends.

CHAP.

CHAP. VI.

Of Houſe-keeping and Hoſpitality.

THIS is a generoſity very requiſite in noble perſons, and the greateſt demonſtration they are ſo: 'Tis as well reſpected for the quality of it as the quantity, and according to the condition of every man; you may be as free in a moderate entertainment as in all the exceſſes and ſuperfluities of your table, which then becomes a ſnare, where it ſhould be a kindneſs.

Nevertheleſs, the greater extreme is that of niggardlineſs; and but a little leſs than vileneſs or baſeneſs, in the eyes of your neighbours, which will ſoon bring contempt and diſeſteem upon you, which you muſt by all means (as reckoning it the worſt evil can befal noble perſons,) avoid and decline. The *Engliſh* are ſo careful of their honour in this

point, that they do abridge themſelves of other grandezza's which their eſtates would afford them, as coming to court, maſquing, &c. to ſacrifice with the due rites to their penates, their houſhold-gods, to whom their anceſtors had devoted their prime ſubſtance, and which the genius of their neighbouring people, as by a religious cuſtom, expected from them.

So much was not required at the hands of any *Scots* nobleman, as from an eſquire there of 2000 *l. per annum*; the difference lies in the condition of our vaſſals, and their tenants and neighbours; which being perhaps now to be more aſſimilated, both by ſome uſe and underſtanding our nation hath of the *Engliſh* Cuſtoms, and the greater correſpondency and mutual friendſhip, that is likely to ariſe between them, (which is now more advanced by the war, than by the long projected union;) I would adviſe you as far, and as ſoon, as you are able, to comply with

with the *Engliſh* manners in this particular. It will beget a good reſpect; and favour purchaſed from hence is moſt durable.

To this purpoſe, keep conſtantly at home, without urgent and neceſſary occaſions call you from thence. The entertainment your houſe will afford ſtrangers, though it be never ſo ample and abundant, will want that condiment and ſauce of hoſpitality, your own company. Men uſually affect their landlord's company, though they pay for it; much more will the honour of your preſence commend your frank and liberal treatments, to the gratitude of all perſons who ſhall reſort to your houſe and table.

Be not only courteous yourſelf to all comers, but ſee your ſervants be ſo too. Kind reception and admittance is as neceſſary before meat, as digeſtion afterwards; and he that would have thanks for his entertainment when it is paſt, muſt beſpeak it before it begin at his board, that his

his victuals and chear be but a rumination of his first kindnesses, and that his porch be as free as his hall.

Keep about you therefore no morose, cross-conditioned servants, and as near as you can retain men of a good aspect, and as far as you can be assured of them to be of fair and civil demeanour. Such will not only be an ornament and honour to you, but of much advantage; for as it will invite persons of quality and civility to you, which will be creditable for you, so will it shame and deter the ruder, and more ungoverned sort of people, who meeting with such dissonant humours, will soon abstain or soon be civilized.

Let not your entertainments be tedious, knowing that is not the way to keep them all along the year; and therefore substantial dishes must make up your bill of fare, instead of *French quelques choses*. Money and time is fruitlesly spent in those vanities, and are for no masculine contentment and palate; and if such be not your guests,

your

your expences will be *thrown away*, when others reckon them *laid out*.

Above all things avoid intemperance in drink. Luxury in feeding ſeldom carries men beyond their ſtomach and diſcretion, though never ſo many provocations be uſed to lure them on; but in the abundance of wine men are ſottiſhly tranſported beyond themſelves, and the exceſs in it, makes them the more covetous and raging after it, eſpecially where they think or find they cannot be welcome, unleſs they comply with your humour, and can requite your charges no other ways, than by the loſs of their ſenſe and modeſty.

I would have you therefore deteſt that barbarous *German* mode of drinking for victory, by a beaſtly ſubduing of thoſe, whom you have invited, and humanely welcomed, and bid to your table. 'Tis one of the greateſt vices our gentry hath brought from thence, amidſt all thoſe trophies which they deſervedly gained there, and therefore the more caution

caution is to be uſed, leſt it inſinuate itſelf eaſily by their converſe, whoſe company you ſhall do well always to eſteem as an honour; but yet uſe your diſcretion and my experience as an antidote againſt that humour, which you may do plauſibly and indiſcernibly enough.

Suffer no perſon to depart your houſe in diſcontent, that ſhall not by rudeneſs or ſome other unhoſpitable way deſerve your diſ-reſpect; on the other ſide, permit no tumultuous diſorderly perſons to ſtay within your doors. Every ordinary man's houſe is his caſtle; but a nobleman's is that and a palace both, where there is reverence due to you, as well as a bare power and command.

On publick anniverſary thankſgiving-days, you muſt expend above your ordinary proviſions. The ſolemnity due to thoſe feſtivals, takes its weight from the obſervation of the nobility, whoſe magnificences at thoſe times are the moſt forcible impreſſions to make the people remember

ber and call to mind, (which will alſo keep them in their duty,) the mercies and favours of ſuch days. This will more eſpecially concern you, who by all means and ways muſt endeavour to reconcile yourſelf to the government.

But be ſureſt, that the poor whoſe condition will not ſuffer them within your doors, may not be out of your heart; but that a conſtant care and proviſion be made for them: from whom I aſſure you, you ſhall find the greateſt return and thanks, if not by them, yet for them.

I CHAP.

CHAP. VII.

Of Tenants and other Concerns of Eſtate.

YOU will be at a loſs in this particular, by reaſon of the difficulties I ſhall leave upon my eſtate, and the ſeveral claims made by pretended titles, beſides that which will be eſcheated to the crown; it will therefore require your utmoſt diligence and circumſpection, having ſo many enemies about you.

I look upon your old demeans of the family, as the moſt likely to continue in your poſſeſſion, and therefore you muſt retain and careſs with all manifeſt demonſtrations of kindneſs, the preſent and ancient poſſeſſors and enjoyers of thoſe lands, who by their long dependence on your family, are ſo addicted to it, that they will not deſire upon any ordinary conditions to be alienated from you,

you, if you ſeem not to ſlight them or your own intereſt.

It is utterly impoſſible you ſhould be totally deprived of your inheritance among them, ſo long as you bear my name; nor do I know myſelf every part of my eſtate there, ſo far is it out of the reach of confiſcation: many were the homages and ſervices done me, which were without book.

For my novel acquiſts and purchaſes, they have ſo much envy of the ſtate already upon them, that I would not adviſe you by ſtirring on them to draw more upon you: your old rents will be eſtate enough for you, if you can ſecure them. I never look'd upon any thing I had from the eſtates of *Scotland*, other than as a preſent ſatisfaction for what I had expended; what it wants or exceeds therein was never intended to be put to your account.

'Tis no time now, nor is it your intereſt to ſtand at that diſtance formerly maintained; many have been the forfeitures of the *Scots* nobility,

yet I never knew any ſo dangerous as yours is like to prove; for I will not diſſemble that odium and envy againſt me, how juſtly, I have ſaid elſewhere. So there lies upon you a neceſſity of counterwalking all ways to your ruin: you muſt move pity, (and that I think no hard matter in your caſe) and you will ſoon find affection which will eaſily be improved into truſt and confidence, the ready way to ſecure your eſtate.

If by ſuch means, or any other (as I do not, as I ſaid before, deſpair of your total reſtitution, if not to your dignities and honour, yet to your lands and revenues,) you ſhall be poſſeſt, remember you deal gratefully with ſuch, as have dealt honeſtly and faithfully with you; and conſider you may not ſtrain things to that heighth, which uſually great men do in *Scotland*, for that the wings of your greatneſs are clipped, and cannot grow out again ſuddenly; and that your ſafety now inſtead of mightineſs, conſiſts altogether

ther in the love, and not in the fear of your tenants.

Redeem that hard cenſure laid upon me, of being a cruel rigid landlord, and ſtrive to vanquiſh thoſe difficulties by a complacent carriage, which to my beſt diſpoſed temper (as times were) proved inſuperable.

Avoid as much as in you lieth all ſuits and controverſies, ſuch colliſions will give light to diſcoveries; ſit down by any loſſes or injuries, which you cannot remedy without publick trial, and give place to ſuch violence as will overbear you.

Recollect firſt your ſcattered fortunes, and let a ſedentary quiet life have confirmed you in the poſſeſſion of what you have, ſo ſhall you not be endangered (if then you be put to vindicate your right to what you enjoy) by that which you have not.

Contract your eſtate into as few mens hands as poſſible, change not thoſe to whom you have let your lands formerly, or uſed or dealt with otherways; eſpecially diſplace not

ſuch

ſuch ſervants, who are acquainted in the managing of it; for beſides the eaſe, you will find ſecurity in ſo doing.

As I would not have you ſuffer under that great depreſſion of worth, a baſe poverty, ſo neither would I have you to be abuſed by the chargeable report of being very rich; to avoid both, you muſt live in a free and open way, neither like *Diogenes* nor *Dives:* but yet the more men are inquiſitive after thc ſecrets of your eſtate, the greater will your wiſdom be, the cloſer to conceal it, and that you may do without danger, for it is in your own defence.

Your eſtate will be ſafer however, in the reputation of things paſt, (men looking on my diſpoſal and ordering of it to be providential and munite enough) than by your own wiſdom or any new preſent, foundation or conveyance, which takes off a great deal of envy from you.

Keep within the compaſs of what fortune ſoever God ſhall bleſs you with;

with; if you can be content you ſhall fruſtrate the ruinous deſigns of your enemies againſt you; who can tell but all this may be for the better: greater ſhocks have been given to eſtates, which have but rivetted and rooted them the faſter, inſtead of overturning them.

Whomſoever you intruſt with the ſtewardſhip of your eſtate, be ſure to truſt yourſelf moſt, and keep a ſtrict account of your diſburſements and receipts: beſides, that it is a good divertiſement, you will find it very profitable, and will contain and preſerve your ſervants in their duty, and conſequently in your favour.

Make not any neceſſity by your imprudence or prodigality, whereby you muſt be compelled to borrow money by ſecurity or mortgage, or anticipate your revenues: the firſt will engage you to do the like courteſies for your friend, and that's never without danger, and the other two are baſely diſhonourable, and will ſoon bring contempt upon your perſon,

perſon, and be a moth in your eſtate.

Nullum numen abeſt, ſi ſit prudentia tecum.

CHAP. VIII.

Of Study aud Exerciſe.

THE times ſucceeding I divine to be very happy and peaceable, and therefore a courſe of life befitting the tranquillity of the age you live in, will be to betake yourſelf to your ſtudies.

You have read men a good part of your life, and are pretty well verſed in that deep and profound knowledge, that will be of uſe to you in the buſtles and encounters of the world; you muſt alſo have ſome proviſion to paſs away the quiet and bleſſed calm of life: but herein pray obſerve theſe cautions.

1. That the ſtudy of vain things is a laborious idleneſs.
2. That there is no way which leads inge-

ingenuous ſpirits more eaſily, and with more certain appearances of honour and goodneſs, to delicacy, ſoftneſs and unmanlineſs, than learning and ſtudy.

3. That to ſtudy only to paſs away time, is a moſt inept curioſity, and an unthrifting of time, and very misbecoming active and noble ſpirits.

4. Though good letters be the beſt informers, yet company and converſation are the beſt directors for a noble behaviour and deportment.

You muſt therefore ſo order your ſtudies, that you make them ſubſervient to the concerns of your honour, eſtate, and intereſt, and that they entrench upon no time, which ſhould be employed about them.

Your vacant and ſpare hours, you cannot better afford to any thing than to books; nay, there is a neceſſity of making ſuch leiſure-time, if the multiplicity of buſineſs preſs too faſt upon you; remembring that

of a great emperor, whoſe affairs were not only urgent, but full of trouble and care in a new attained empire,—— *Nulla dies ſine linea*, not a day muſt paſs without ſome improvement in your ſtudies.

Your own choice and judgment will beſt direct you what books you ſhall read, and to what ſcience you ſhall chiefly apply yourſelf, though I think it pedantical, and unworthy and unhandſome for a nobleman or perſon of honour to be affectedly excellent in any one; it ſeems as ridiculous as *Nero*'s mad ambition of being counted the chief fidler and beſt ſongſter in the world.

Hiſtory and the mathematicks, (I may ſay) are the moſt advantageous and proper ſtudies for perſons of your quality, the other are fit for ſchoolmen, and people that muſt live by their learning; though a little inſight and taſte of them, will be no burden to you; your knowledge in them, joined with your authority, may be of good uſe to your country

try in awing of pragmatick profeſſors, either of law or divinity.

I do not reckon the laws of the kingdom any particular ſtudy, for they muſt be your conſtant practice, your place may inſtruct you in them, as to the executory part of them; for the pleading part of them that's below you.

Keep always an able ſcholar for the languages in your houſe, beſides your chaplain, who may be ready at hand to read to you out of any book, your fancy or judgment ſhall for the preſent pitch upon, you will find him to be of great uſe and ſervice to you, and give him ſalary accordingly.

Think no coſt too much in purchaſing rare books; next to that of acquiring good friends I look upon this purchaſe; but buy them not to lay by, or to grace your library, with the name of ſuch a manuſcript, or ſuch a ſingular piece, but read, revolve him, and lay him up in your

memory where he will be far the better ornament.

Read ſeriouſly whatever is before you, and reduce and digeſt it to practice and obſervation, otherwiſe it will be *Siſyphus* his labour, to be always revolving ſheets and books at every new occurrence which may require the oracle of your reading.

Truſt not to your memory, but put all remarkable, notable things you ſhall meet with in your books *ſub ſalva cuſtodia* of pen and ink; but ſo alter the property by your own ſcholia and annotations on it, that your memory may ſpeedily recur to the place it was committed to.

Review frequently ſuch memorandums, and you will find you have made a ſignal progreſs and proficiency, in whatever ſort of learning you ſtudied.

After your ſtudies give your mind ſome relaxation by generous exerciſes, but never uſe them after fulneſs, ſleep, or oſcitancy, for then they abate much of the recreation and

and delight they afford after intentneſs of the mind on any buſineſs; otherwiſe it is but a continuation of the dream in the ſtirring ſlumbers of ſport and play.

In the choice of your exerciſes, affect none that are over-robuſt and violent, that, inſtead of remitting, or unbending the bow, will break it; but let them be moderate, and withal virile and maſculine, ſuch as is riding the great horſe, ſhooting at marks out of croſs-bows, calivers or harquebuſe. Tennis is not in uſe among us, but only in our capital city, but in lieu of that, you have that excellent recreation of Golf-ball, than which truly I do not know a better.

Do not make a toil of a pleaſure, by over-exerciſing your-ſelf; play not to weariſomneſs, which may nauſeate the recreation another time to you. As near as you can, play with companions your equals, but if they are not at hand, pleaſure will diſpence with any play-fel-

fellow, nor are you tied there to any ſtrict rules of honour.

Let your exerciſes be deſigned to this end, to ſettle your mind, to beget you a ſtomach and appetite, and fit you for other ſucceeding buſineſs.

CHAP. IX.

Of Pleaſure, Idleneſs, &c.

BY your receſs from all publick buſineſs, you will be apt and prone to fall into ſome ſupineſs and negligence, and indulge yourſelf in inordinate pleaſures, if you keep not a ſtrict guard over your inclination and bent that way, to which moſt men naturally are very ſubject.

Remember therefore, that great actions were never founded in vain delights, and nothing is leſs generous than pleaſure, and nothing more corrupting the ſeeds of virtue, and that finally it ends in diſlike and regret.

I acknowledge, that youth the time

time of delight, is ſo tranſient and momentary, and man ſuch a ſlave to himſelf, that notwithſtanding all the troubles that beſet him, he will find time, and ſpace to beſtow on his voluptuouſneſs; but you have paſt thoſe heats of youth, and are arrived to a ſtaid age, in which your debordery to vice, would be moſt ſhameful and odious.

But of all pleaſures take heed of gaming, that's the vaineſt, and yet the moſt bewitching temptation. A vice which hath got footing amain among us, and alienated many fair lands and poſſeſſions from ancient families; you may gueſs at its goodneſs by its extraction, born (as I may ſay) in a diſſolute camp, where its firſt ſtake was the price of life, though contented here with livings and livelihoods. You have loſſes more than enough already, do not therefore put any more to the injurious diſpoſal of fortune, by dicing or carding, or any other game. That's the greateſt ſign of diſſoluteneſs you can

can give the world, which will proclaim you a vitious as well as bankrupt perſon.

Give not your mind to company or drinking, theſe *Bacchanalia* are as bad a game as the former. This will preſently beſtialize you, and take away the ſignature God hath ſtamp'd upon you. A drunkard! I cannot name it without abhorrence, if it diveſt you of your nature, it will not leave you a ſpark of honour, but ſink your eſtate and all together, in that deluge of ebriety. 'Twas obſerved by *Cato*, that none came ſober to the deſtruction or overthrow of that ſtate but only *Cæſar*; moſt certain it is, that none ſhall ever be called to the maintaining of a ſtate, whoſe debaucheries have made him incapable of governing himſelf.

Avoid converſe with women of ill report, that you be not faſcinated by their beauty or arts, to the leſſening of that conjugal love you owe your wife; men take it for a felicity to enjoy the favour of the company of

of fine women, but they reckon not to what dangers they oblige themſelves, and what burdens they impoſe upon themſelves to the ſecret ruin of their eſtates, for nothing is ſo chargeable as an imperious beauty.

Neither ſeek nor entertain pleaſures when they preſent themſelves in their gaudy bravery, but with a noble conſtancy keep your mind faſt ſhut againſt their charms and allurements; but find ſome other diverſion, the buſineſs whereof may ſend thoſe vagrants packing. I do much commend hunting and hawking, and other field-paſtime.

'Tis a diſpute and an argument, whether to do ill, or to do nothing, *male agere aut nihil agere*, is the worſt, and therefore in the next place ſhun idleneſs. The life of man reſembles iron, which being wrought into inſtruments and uſed, becomes bright and ſhining, elſe unwrought the ruſt eats and conſumes it; ſo is it with noble perſons, if they exert themſelves, and put forth their parts to

the ſervice of their country or in other honourable employments, they become conſpicuouſly glorious; better, induſtry ſhould wear out and ſo poliſh a man, than to ly by of no uſe and ſervice, and waſte away in ſloth and idleneſs.

Nothing in the univerſe ſtands ſtill; the heavens and thoſe orbes of light are in perpetual motion, and though the earth move not ſpherically, (as *Copernicus* fancied) yet there is a continual *motus* in that too in her productions: An idle man is a *mare mortuum*, whoſe infectious company ſpoils and ruins all that come near his example. I do not admire to ſee gentlemen given over to vitious courſes of life, ſeeing they affect a lazy greatneſs, without the props of employment to ſupport it. 'Tis action that keeps the ſoul ſweet and ſound.

I would have you keep no retainers near you merely for ſhow, but only as many as you can well employ in their ſeveral offices; if you do, you muſt expect no ſervice nor attendance,

dance, till they have firſt ſerved their own pleaſures, and beſides you will have to anſwer for their lewdneſſes.

You will have ſuch a fragrancy and ſcent from any buſineſs you have been diligent in, as thoſe that ſtir amongſt perfumes and ſpices, ſhall when they are gone, have ſtill a grateful odour with them.

If you grow not better by employing yourſelf, yet this benefit will ſurely accrue to you, that you both keep yourſelf from being worſe, and ſhall not have time to entertain any ſuggeſtions of evil from without.

There is a kind of good angel waiting upon diligence, that ever carries a laurel in his hand to crown her; and fortune according to the ancients was not to be prayed unto, but with the hands in motion. How unworthy was that man of the world, or the enjoyments of it that never did ought, but only lived and died; and it is none of the ordinarieſt happineſs, to be endued with a mind that loves noble and virtuous exerciſes.

Life and honour conſiſt both in action, nor can they find a worſe ſepulchre than in the ſluggard's field. 'Tis by ſuch ſlothful men that the monuments of their anceſtors crumble into duſt, and tomb-ſtones are obſolited by the ſpeechleſs lives of their ſucceſſors and children.

CHAP. X.

Conſiderations of Life.

NO man is ſo miſerable as he whoſe life is hated by all, and his death deſired by as many.

I have known men that have ſuffered by fortune unexpectedly, and having the calamity in their view, have been ſo far tranſported beyond themſelves, that their rage and fury even before juſtice, hath proved their ſufficient defence.

Our trouble will never be at an end, if we intereſt ourſelves in other mens buſineſſes.

Great deliberation and ſlow reſolution

lution is required in the affairs of the world, for as in the trade of navigation, the impetuouſneſs of the ſea is decried and charged with ſeveral ſhip-wrecks, ſo is it not otherwiſe in the affairs of men, where paſſion and unruly violence have overſet many gallant deſigns and enterpriſes.

In matters in which you ſeem to have right on your ſide and juſtice alſo, a ſpeedy diſpatch is more needful than to languiſh through the delay of the remedy; on the other ſide, if you ſuſpect the juſtice of your cauſe, the diſpute and continuance of the difference is moſt profitable, and heſitation is better than reſolution, the diſeaſe better than the cure.

Be not dejected by knowing you are conſtrained to begin with ſmall deſigns, for great affairs often begin from occaſions far disjoined and remote from the end to which their undertakers aſpired, for the beginning of deſigns reaches not ſo far as the iſſue.

Many ſmall troubles are like letters

ters of a ſmall print, they trouble and offend our eyes, without the help of the ſpectacles of reaſon and judgment; but great adverſities we read preſently and more eaſily.

Sundry affections and paſſions of men may conceal themſelves, but gladneſs is of the nature of fire, which manifeſts itſelf the more it is ſtifled and ſmothered.

Follow not the faſhion of the world, who, rather delight in praiſing of virtue than in imitating of it.

No life is ſo full of content as to live by one's ſelf, and meddle not with other mens matters.

It is impoſſible for any man to live by ſuch a rule of reaſon, which the freſh occurrences of things, time and cuſtome, may not innovate upon, and withall have informed him ſo much, that in what he pretended to be well skill'd, he is a meer novice, and that which he eſteemed rare and excellent, to be unworthy of his moſt undervaluing conſiderations.

Moſt

Moſt happy are thoſe, who keeping a conſtant tenour of life paſs through it without any danger, in the managery of buſineſs, or elſe live in a continual quiet and repoſe in privacy and retirement.

It is a demonſtration of greatneſs of ſpirit and of prudence, to forget that which is loſt and cannot be recovered, and to give way to thoughts deſigning the amends otherways.

The body is pleaſed and recreated only, during the time only of its pleaſure, whereas the mind of man foreſees future contentments and enjoyments, and ſuffers not the memories of paſt felicities to ſlip her repetition.

Youth giveth a taſte and indication of what may be expected from men; the reſt of our time and ſeaſons of our life, are appointed and deſigned to reap, gather and receive the profits of what was ſown in that age.

'Tis folly to complain of life, more to be troubled at the end of it, by the reaſon we ought more to complain

plain of our birth, that made and produced us mortal, than of our death, which will render us immortal.

To be long or ſhort-lived is no more than this, we come either ſooner or later (no great choice) to our grave. He is very deſirous of life, who is unwilling to die when all the world is weary of him.

'Tis not white or grey hairs, nor wrinkles in the face, beget a preſent reſpect for men, but a life honourably paſſed, confers glory and renown, and places the deſerved wreath on their temples.

'Tis a ſtrange infatuation in man, that he never takes thought how to live virtuouſly, but is very careful how to prolong his life from a looſe principle, that it lies in the power of a man to live well, but it is out of his power to live long.

A life among roſes, ends in a death among thorns and thiſtles, which proceeds always from thoſe intem-

intemperances and diſorders our pleaſures ſway us to.

Life is a continual longing, and a continual nauſeating, and all human reaſon, judgment, and art cannot by any ways remedy it, and who would be a ſlave to ſuch viciſſitudes?

They are very miſerable who have nothing but a heap of years to prove they have lived long, but infinitely unhappy are they who ſurvive their credit and reputation.

There is no better defence againſt the injuries of fortune and vexation of life, than death.

Make your eſtate the bound of your deſires, and not your deſires the limits of your eſtate, but the beſt and equaleſt boundary to both is death.

MAXIMS OF STATE,

BY THE

Marquis of ARGYLE.

BRITISH MUSEUM

CHAP. I.

The Prince.

THERE is nothing in the world which wins more upon the affections of men, or makes a prince more reverenced and desired than clemency; it is also necessary, that he keep himself in a constant tenour, duly tempering that gravity (which majesty requires) with debonarity and sweetness; that all accesses to him be easy, that he cares and esteem, and give kind reception to all persons of worth, discountenancing the vitious, and casting out flatterers, liars, and such like, of whom no service may be expected.

'Tis the excellence of a prince to use his clemency in pardoning such as offend, and for which offence any reasonable, equitable excuse may be alledged, as also in abating the rigour of the law to such, who transgress not out of custom, and are other-

therwiſe perſons of repute and of virtue, and whoſe faults are not atrocious; for if he exerciſe his clemency other than ſo, without theſe conſiderations, he will be rather cruel, and unjuſt, than merciful; whereas counterpoiſing it with equity, his juſtice is noway intereſſed againſt it, being reduced and applied to its true cauſe.

It is leſs diſhonourable for a prince to be vanquiſh'd by arms, than by munificence and bounty.

That revenge which a prince takes from his ſenſe of a perſonal injury is always eſteem'd rigorous and too ſevere though never ſo juſt.

'Tis fatal to all princes, who have ſwayed ſceptres in their minority, to be embroiled with troubles and ſeditions in the beginnings of their reign, and tormented by ſome of their ſubjects deſirous of novelty; but when they have attained to age and the full exerciſe of their power, they have quickly learned to chaſtiſe and puniſh thoſe inſolencies and outrages

rages committed againſt them in their youth.

Ordinarily princes do not uſe to love ſuch, who are acquainted, ſee and reprehend their vices; nevertheleſs, they cannot ſo carry them, but that notice will be taken; nor avoid the cenſure which is become the town-talk.

Neighbour princes muſt not go ſee or frequent campaigns of war, leſt in ſo doing, they draw upon themſelves hatred and envy.

A prince muſt be conſtant in retaining his good friends and ſervants, and entertain no ſiniſter opinion of them, without great, juſt, and apparent cauſe; to govern himſelf by his own counſel, and to be maſter of himſelf, that is, of his affections and opinions, by reducing them to ſage and mature advice.

The prince who is too cruel in the puniſhment of crimes, whether ſuppoſed or true, gives occaſion of cenſure, that it is out of covetouſneſs after the condemned's goods, and

and that he is ſwayed more by avarice than juſtice.

Princes muſt have a care they ſuffer not any ſubject, to grow near them in ſuch grandeur and puiſſance, which, their boldneſs may ſoon make redoubtable to them; but muſt cut them in the root: for if that greatneſs once be radicated, it is almoſt impoſſible to pull it up without the abſolute ruin of thoſe who attempt it, as of late experience *Wallenſtein* Duke of *Frieſland*.

It hath often happened that the memory of a good prince deceaſed, hath been of good ſtead to his vitious ſucceſſors, degenerating from his virtues, and hath made their government tolerable.

A prince ought to be vigilant and careful, that he be not ſurprized by the ordinary importunity of craving courtiers, in pardoning faults which he ought to have puniſhed.

Princes muſt not make uſe of (like private men) artifices and ſlights, which

which will ſoon hazard their perſons and eſtates.

Couragious princes are moſt commonly ſubject to love *Mars* and *Venus*, which are oftimes link'd together.

Kings muſt ſometimes viſit the remoteſt parts of their country, that their ſubjects may ſee by their care of them, that they are truly the paſtors of the people.

The children of kings are to be taught to ſpeak low and gravely.

It is neceſſary that a great monarch ſhould be univerſally knowing. Private men for their direction, content themſelves with one ſingle virtue, but a ſovereign muſt have all; for who hath more need of prudence and wiſdom, than he who deliberates, and reſolves ſuch great and important affairs? who ought to be more juſt, than he who governs the laws? who ought to be more reſerved, than he to whom all is permitted? and who hath more need of courage and

valour, than he who protects and defends all?

Truth never or ſeldom approaches the ears of princes without a diſguiſe, or blemiſh'd by the injury and cunning of thoſe, who would indirectly gain the favour of the prince without deſerving it.

A prince ought to take counſel when it pleaſes himſelf, and not at the will of another; if he be not ſufficient of himſelf, he will hardly be well adviſed if he be not committed to the conduct of one particular perſon, who is ſolely and entirely to govern him, and whatever good ſhall be effected by his counſels ought to be aſcribed to the prudence of the prince, rather than his counſellors.

The beſt counſel that can be given to princes, who are well advanced in years and in extreme old age, and who muſt leave unexperienced raw ſucceſſors, is to treat rather of peace and alliances with their neighbours, than to enterpriſe a war.

A king is obliged as diligently and care-

carefully to keep the goods of his crown, as a tutor thoſe of his pupil.

A prince muſt be punctual in his religion, for nothing ſo ſadly preſages his ruin, as his negligence in that, and therefore his moſt lively thoughts muſt be intent on it, and in ſerving God without hypocriſy.

It much imports a prince, to preſerve union and friendſhip with his brothers, as being the deareſt part of himſelf, and as ready to his aſſiſtance, as his own eyes, his hands, and his feet.

Princes muſt beware of attempting what's above their ſtrength, or to enterpriſe any thing in which they are not ſure to come off with honour.

Kingdoms, treaſures, the robe of purple, the diadem, are not ſuch ſplendid ornaments of a prince, as virtue and wiſdom; for a prince that knows himſelf to be but a man will never be proud.

Thoſe princes then begin to loſe their eſtates, when they begin to

break the ancient laws, manners and cuſtoms, under which their ſubjects have long lived; for princes muſt have as much regard to the ſafety of their ſubjects, (which conſiſts in the protection of the laws) as of their lives.

A prince newly come to the crown, muſt eſpecially avoid giving any occaſion to his ſubjects, to wiſh and ſigh for the government of his predeceſſor, as the people of *Rome* did under *Tiberius*, after *Auguſtus Cæſar*.

When princes ſend ambaſſadors, they muſt chuſe ſuch whoſe manners and qualities are ſuitable and agreeable to the court whither they are ſent.

A good prince does not only do good to the good by making them better, but alſo to the bad by reſtraining them from being worſe; and the felicity of ſubjects, is the true glory of kings.

Princes are miſtaken that think to reign over men, without permitting God to rule over them.

The

The requeſt of a prince is equal to a commandment.

Princes ſometimes diſgrace their favourites for their good, and reſtore them again for their hurt.

A prince who truly is and effectually appears to be religious, is always feared and reverenced by his ſubjects, who will never rebel or revolt from him, believing that he is under the particular protection of God.

Offences which princes take are like fixed pillars, but their love like the ſpokes in a running wheel.

Princes beſtow offices, favourites give admiſſion, nature good extraction, parents patrimony, and merits give honour, but wiſdom and diſcretion come from God alone, and are not in man's diſpoſing.

Kings have divers ſorts of thunder as well as *Jupiter*; that which tears and rends all that reſiſt it in ſolid bodies; and that which paſſes the ſoft and pliable.

The ſcience which we learn by books,

books, is water out of a ciſtern, that which we gain by experience is living water, and in its ſpring; ſo though among ſcholaſtick men we find couragious and refined polite ſpirits, yet princes take not uſually ſuch as they intend for their ſervice from the ſchools though they be knowing and able perſons; for 'tis buſineſs and action that ſtrengthens the brain, while contemplation weakneth it.

'Tis diſhonourable for a great prince or monarch to defend and maintain with his quill, what his predeceſſors have acqueſted with their lance.

A prince that would get much, muſt pardon much; though 'tis a maxim among grandees, eſpecially ſuch as are raiſed from obſcurity, that though they be mortal, yet the indignities done them are immortal.

'Tis folly to ſolicite tediouſly great men, for a thing which cannot be obtained.

The good words of a prince, accom-

companied with promiſes, are moſt forcible and powerful engines.

'Twas a precept of the emperor *Charles* V. to his ſon king *Philip* II. to exerciſe himſelf always in ſome virtue befitting and convenient for a king, to the end that holding his ſubjects in admiration of his actions, no time ſhould be given their thoughts to entertain other affections.

He muſt never ſee the picture of fear any where, but on the ſhoulders and backs of his enemies.

It is not only a ſign of modeſty and clemency, but alſo of a ſuperlative courage, when kings take no notice of ungrateful mens ſpeeches.

Nothing can pleaſe a good king ſo much as concord among his ſubjects, whereas that makes a tyrant to fear them.

A prince muſt by all means prevent, (ſlighting not the ſmalleſt things) and obviate factions and conſpiracies; for as the loudeſt ſtorms and tempeſts, are cauſed by ſecret exhalations and inſenſible vapours;

ſo

ſo ſeditions and civil wars, begin often from light occaſions, and which no man would think could come to ſuch an iſſue.

The retinue and train of a prince, let it be never ſo retrench'd and ordered, is always very troubleſome to the places through which they paſs.

'Tis a true foundation and principal maxim of ſtate, to have an eye to the growing greatneſs of a neighbour prince, and to have always a jealous fear of his power; this makes the friendſhip between them more firm and durable; for when they have reaſon alike to dread one another, either of them will but coldly attempt a breach.

The will of a prince is to be executed, not interpreted.

Princes commonly pay flatterers in their own coin; for they diſſemble the vices of the princes, and they diſſemble the lies of the flatterers.

At the death of a prince, 'tis diſcretion to ſeem neither ſorrowful nor glad.

A prince cannot be ſaid to be potent, who is not ſtrong at ſea, and cannot join maritime to his land-forces.

When mean princes paſs the limits of mediocrity, they are near paſt the bounds of ſecurity.

It is neceſſary, that a prince defer nothing to the deliberation of his council of eſtate, which hath not firſt paſt the counſel of his conſcience.

It is not good to frequent the preſence of a prince whom you have offended; he was well adviſed, who having provoked his ſovereign, proteſted, that he would never ſee his face more but in picture.

They muſt be ſtrong and downright blows, that can batter down a puiſſant crown.

The treaties between princes ſhould reſemble *Druſus* his building or *templum fidei*, which were conſtantly clear, nothing of obſcurity, nothing feigned, and without any coverture.

This ſhould be a leſſon and rule for all princes, that the faults which

they ſuffer and tolerate in their ſubjects, are as ſo many burdens laid upon their own ſhoulder, and of which they muſt give account to the majeſty of him to whom they as much as other men are ſubjected.

Great princes ordinarily endeavour to bring petty ones into their ſnares, or to do their affairs at their expence; they embark themſelves in their quarrels, and forget and leave them out in the accommodation of them, and under colour of defence and aſſiſtance keep thoſe places for their own, which were put into their hands for gage and caution.

Nothing renders a prince more contemptible then niggardlineſs, for 'tis odious in all men, but eſpecially in them, who as they are placed in an ampler and more opulent fortune than other men, ought to be more liberal and free from baſe parſimony and covetouſneſs.

The greatneſs of that prince is ſure and ſtable, which his ſubjects know to be as much for them, as above them.

A prince mounted on high will have high aſpiring thoughts, 'Twas great *Alexander*'s ſpeech, that it was proper to good princes to do well, and to hear ill.

It were very expedient that a prince who inherits his realm, ſhould inherit alſo the miniſters of ſtate, to aid him in the government; thoſe that have been uſed to the managery of affairs, are of more knowledge than thoſe that newly enter upon the adminiſtration, who being ignorant of the cauſes and firſt deſigns, either ſpoil all preſently, or ſo turn the courſe of the policy of the ſtate, that confuſion follows.

CHAP. II.

Of Courage.

IT hath been the glory of *Scotland*, that ſhe hath ſent forth as many famous warriours into the world as any nation whatſoever; of later years more eſpcially, in the *Swediſh*

and imperial war under the great captain *Guſtavus Adolphus*, as alſo in *Ruſsia*, *Poland*, *Pruſs*, and moſt parts of *Europe*. Moſt of thoſe hero's were perſons of very good extraction and noble families, neither ſhould I miſlike it if any of you, except my ſon *Lorn* ſhould undertake an honourable expedition. His neceſſitudes and affairs at home, will require more of the gown than the ſword: for truly I do count glory ſo atchieved, to be the more ſolid and durable, as having that ſtiff compoſition of the ſteel in it, whereas the other comes by the plume, and is apter to take wing and be gone. Beſides, our name challengeth you into the field, our anceſtors were eminent for the military way, and therefore I ſhall here lay you down ſome maxims of approved uſe, taken from the moſt experienced captains, and ſome of my own obſervations.

Courage is an innate moral virtue placed in the mind, whereby it overlooks and contemns all difficulties and

and dangers ſtanding in its way, to the attainment of glory; 'Tis the ſublimeſt of all other vertues, by means whereof they do exert themſelves in their greateſt ſtrength and beauty.

Courage is an expoſing of the body to the utmoſt hazards and dangers, and venturing through the moſt invincible hardſhips; for of how little concern is that man that cannot elevate himſelf above common diſcourſe?

The laurels and the coronets are not half ſo glorious, as the ſlaſhings of the ſword, the exploſion of the muſquet, and thoſe wounds which men fairly gain in the ſervice of their princes.

In a generous ſoul age enfeebles not courage.

Nothing more touches a valiant man to the quick, than to ſee the event not anſwer expectation, and that fortune gives law to vertue.

Matters of danger, not deſpair, are the true objects of valour; every vertue is tied to rules, and bounded with limits, not to be tranſgreſſed; the extremes

tremes alter all goodneſs if they be pitch'd upon. Courage loſeth its merited honour, if willfullneſs and overguided petulancy overbear it; a well grounded reaſon, without prejudice to a mans honour may juſtly countermand a raſh and inconſiderate reſolution.

Nothing in the world can truly be ſaid to be great, if that heart be not ſo, that deſpiſeth great things.

'Tis natutal for brave ſpirits, not to hold their tongues in the very face of danger, or in fear of ſervitude.

A great heart neglects ceremonies, for by how much the more generous it is, the leſs it regards the luſtre and ſplendor of exteriour things, eſteeming itſelf its own theatre.

Bees turn not drones, nor courages ever abate or degenerate.

By the way, I obſerve that none have ever arrived to an eminent grandeur, but who began very young.

There's no place where a man cannot enter into which a ſun-beam can

can penetrate; nothing ſo conſtant and ſo firm, but what a firmer courage can beat and ſhake it.

Noble ſouls are aſhamed to ſee that thing which they cannot remedy.

They are to be eſteemed valiant and magnanimous, who repell injuries; and not thoſe that do them.

'Tis better to truſt in valour, than in policy.

As the light is open to all eyes, ſo nothing can be ſhut againſt valour and magnanimity.

CHAP. III.

Of War.

WAR is either foreign or inteſtine, civil war always hath been, and for ever will be the moſt deſtructive and ruinous, more pernicious than all the other evils of famine and peſtilence, which angry heaven can inflict upon cities or kingdoms deſigned for utter ruin; ſo paſſionately

ly *Livy* expreſſes its unnatural fury.

Men enterpriſe a war, either relying on the ſtrength and aſſiſtance of God, or elſe upon humane power; when men therefore are provided with neither of theſe, when trial is made, captivity, or ſome ſuch misfortune is the concluſion, nor are the beſt armed both theſe ways, ſure of the victory.

In a war that's juſt, (for I allow no other,) the ancient men ought to counſel, and the young to execute.

To do nothing out of courſe or without orders in war, is of very ill conſequence; for while time is ſpent in waiting for them, *occaſio rei gerendæ perditur*, many noble deſigns are loſt; the reaſon is, becauſe directions being to be had at a great diſtance, they uſually come too late for execution; and 'tis the nature of war to produce every moment ſome unlook'd for difficulties.

'Tis better to attain if poſſible by peace the half of our demands, than by

by war the whole, for a war is ſooner kindled than extinguiſhed.

War proceeds from the ambition and malice of men, but the ſucceſs of it depends on the good will of God.

In domeſtick broils, the greateſt victory is never to be victorious, rather to level demands by a peace than mount to them by a conqueſt.

By prevention, revulſion and diverſion, oftentimes men have gained by the war, when nothing but confidence makes men loſers.

A civil war is nothing but the flux and reflux of conqueſts and loſſes.

In war 'tis puniſhable with death to hold a place, which is not tenible by the military rules, elſe every henrooſt would make an army ſtay in its march.

In a fair war, a man may ſee from whom to guard himſelf, but in a ſlubbered peace, a man knows not in whom to truſt.

When the heart of the ſoldiery fails, all commands are to no pur-

poſe; for fear caſts a miſt over their memory, and the practice without courage is to no purpoſe in times of neceſſity.

The events of war are uncertain, ſmall ſkirmiſhes end in a ſet battle, which is fought oftentimes more out of cagerneſs and heat of blood, than prudence.

Miſchief in the beginning of a civil war, though not well ſupported at firſt, grows higher like the luxuriant branches of a fruit-bearing tree; but if a good patriot like a gardner put in his pruning hook, the ſuckers are ſoon cut off, and the ſtock remains entire.

All manner of ſtratagems are lawful in war, though not practicable in ſtate-policy. The ſight and ſhew of new engines of war to the beſieged hath been the only cauſe of their ſurrender.

Money is the ſinew of the war, but without the fomentation of a large treaſure will ſoon ſhrink.

CHAP.

CHAP. IV.

Of Command.

WHO commands in any place, ought to put a ſentinel upon his mouth, that nothing unadviſed ſlip from him; and bear ſuch a countenance, that the fair out-ſide may varniſh his ſeverity within. Men that are cholerick, though they may be apt for learning, yet are not fit to command.

Negligence is no point of excuſe in a governor of a ſtrong important place, for if a truce or (may be) a peace be concluded on, yet he ought to conſider that he is not concerned in that peace, having in his cuſtody that which is well worth the breaking of it.

Never think of governing others, till you have the government of yourſelf.

To command and obey that which is commanded, is the moſt exquiſite art; theſe two keep a city free from

ſedition, and preſerve concord.

Diverſity of commands is dangerous, for that the execution of them cannot be ſemblable, for when one ſees his counſel or command is not followed, he grows regardleſs, and may be out of emulation is the cauſe of hindring the others (though better) counſel to take effect.

It is convenient and neceſſary, that thoſe who command, keep a diſtance from their inferiors, to beget in them a reverence and awe towards them.

Merit is the only lawful aſcent to places of truſt, and he who thinks to climb without it, may at the return miſs the ſteps, and precipitate himſelf.

CHAP. V.

Of Victory.

BY the bloody ſword victory is obtained in an hour, but to keep up the reputation of it is matter of trouble through the whole life.

There

There is no victory ſo glorious, as that which is got with the leaſt effuſion of blood on the conquerors ſide, and which conſerves the honour and juſtice of his cauſe.

He only accounts himſelf vanquiſhed, who is ſatisfied that neither ſtratagem, nor treachery, nor fortune, had any thing to do in his overthrow, but only clear valour in a noble and juſt war.

He that hath vanquiſhed his enemies, may make no difficulty of ſubduing himſelf.

It is of no great moment, with what proviſions or furnitures of men and arms a victory is atchieved, for that conqueror is more renowned, who by a handful of men attain'd it, being ſuccoured and ſeconded by his valour alone.

When the original is loſt, men muſt be content with the copy; and to take all in good part what the conqueror pleaſeth without replying a word.

Seldom men know how to make advan-

advantage of their victories, with that of the *Carthaginian* general,—— *Vincere ſcis Hannibal, uti victoria neſcis.*

Anger and victory omit no kind of revenge.

The vanquiſhed have this ſolace in their overthrow when it is done by the arms and by the valour and conduct of a noble perſon.

That's the beſt and compleateſt victory, which is without deſtruction.

CHAP. VI.

Of Fortune.

FORTUNE hath more force than reaſon in the deciſion of war, yet it can do little harm to us, ſo long as it takes not away our honour.

It is not enough to know how to remove the machine of a great deſign, unleſs we know alſo when to let it alone, and to comply with time and neceſſity.

'Tis God that diſſipates the devices

vices of the nations, aud brings to nothing the deſigns of the people; the king is not ſaved by the ſtrength of his arms, nor ſhall the mighty man eſcape by his great power.

As the underſtanding of a man is not always in vigour, nor the body in health, ſo many times men enterprizing great things, fall and hazard themſelves, loſe their hopes and deſigns, and ſometimes their lives.

Idleneſs and luxury have ſubdued more arms, than ever were vanquiſhed by plain force: what a fatal intemperance and ſloth was that of the *Carthaginians* after the battle at *Cannæ* to ſuffer the *Romans* to make head again?

Mature deliberation ought ever to be uſed; but when arms are to determine, ſpeedy execution is beſt: becauſe no delay in that enterpriſe is fit, which cannot be commended before it be ended, and victory has determined it.

Soldiers muſt be encouraged in all fortunes

fortunes to ſtand reſolved; that which was the enemies good luck to-day, to-morrow may be theirs; they muſt not be daunted with any paſt miſadventure, ever attending a time and opportunity of revenge, which commonly cometh to paſs where mens minds are united; for common danger muſt be repelled with union and concord.

Some conqueſts are of ſuch quality, as albeit a victorious captain merit triumphal honour, yet a modeſt refuſal becomes his greateſt glory, as ſome noble *Romans* did out of bravery of mind before the emperors, and ſome for the envy of it, did forbear it afterwards.

To enter into needleſs dangers was ever accounted madneſs, yet in times of extreme peril and apparent diſtreſs, bold and hazardous attempts are the greateſt ſecurity, and are uſually ſeconded with good events.

To conclude, *Melior tutiorque certa pax quam ſperata victoria.*

Miſcel-

Miſcellaneous OBSERVATIONS.

GREAT perſonages may preſerve their honour without taint or crime, but not free from ſuſpicion; the firſt is in their own power, the ſecond depends on the ill-will of others.

Toleration is the cauſe of many evils, and renders diſeaſes or diſtempers in the ſtate, more ſtrong and powerful than any remedies.

It moſt commonly proves true, that a council compoſed of diverſe nations, (ſuch as was projected by *Cromwell* in *England*, during his uſurpation in conſtituting a repreſentative of three kingdoms in one body,) are of different judgments and tempers, though never ſo well pack'd together: But yet that is a far worſe diverſity, which proceeds from the variety of particular paſſions, that corrupt the fountain and ſource from whence the advice and counſel of publick affairs is to be drawn.

'Tis a received maxim among conſpirators, not to have any thing paſs

between them in writing, but orally and by word of mouth.

Men would ſeem to be very jealous of their honour, when for words ſpoken in prejudice or diminution of it, they commence ſuits and proceſſes againſt the ſpeakers of them, but there is nothing ſo below a generous ſpirit, and which argues more weakneſs of mind, than that they cannot contemn words that are vain and uttered in haſte. I can ſet my approbation to this, that I never knew any man that got advantage by ſo doing.

For men who have high thoughts and low fortunes, 'tis better to live privately and meanly in a village, than beggarly and diſreſpectedly at court.

Men of virtue and honour ſteer a courſe contrary to that of the world, as do the planets above.

Nothing is ſo ſociable or diſſociable as man, the one is cauſed by nature, the other by vice.

The pleaſure or grief of preſent things takes up the room in our thoughts of what is paſt, or what is

to

to come, ſo infirm is the moſt ſublimate human reaſon ſubjected to the attempts of fortune.

Prudence ought to begin all affairs, for that repentance is to no purpoſe in the end, wiſdom rather prepares than repairs. Wiſe men walk not always in the ſame way, nor keep always the ſame pace, they adviſe according to the occurrence of affairs, and vary according to the alterations of time and intereſt.

It belongs to prudent men to foreſee that adverſity and misfortunes come not before their time, (then all the wiſdom of the world cannot ſtay them) and it appertains to valiant men, when they are come, to bear them courageouſly.

Prudence without virtue, is rather ſubtilty and malice, yea is quite another thing than prudence.

Nothing ought to be done violently or precipitantly in reformation, you muſt wind up the ſtrings gently to make them tunable, the muſick ſounds a great deal ſweeter, when they

they are looſer, than when ſtraighter wound.

He is ſure not to fail, who has virtue for his guide, and fortune for his companion; but he that travels ſuch a way, muſt begin young, elſe he will come late to his journey's end.

'Tis certain, that he who deviates from truth, is in the ready way to all ſorts of miſchief, and it hath often been ſeen, that ſuch who have laid their hopes in lying and diſſembling to others, have deceived themſelves, to their own ruin.

The moſt abſolute perfection of men cannot be reſembled better than to a pomegranate, which is never without ſome rotten kernels.

Nothing more grieves ſubjects to pay ſubſidies and taxes, than when they ſee their money waſted or ill employed, who otherwiſe where they pay a penny would willingly give a crown, for they take notice that when once the door is opened to impoſitions, under pretence of continuing but ſo long time, it is ſeldom

ſhut

ſhut again, this is true in all tyrannical or abſolute governments.

Nothing appeaſes or quells a ſedition ſooner than the preſence of the prince, nor ought he for any fear or cauſe whatſoever abſent or hide himſelf, our late troubles ſpeak this too evidently.

It is an ill practice, that they who have been the greateſt ſticklers in ſtate-troubles and commotions, ſhould be the greateſt gainers by the accommodation of them.

Seditions whoſe originals cannot be traced, are always the moſt dangerous.

The due correction of a mutinous people brought again to obedience, ought to be regulated by examples and means accommodated to the time, and diſpoſition and humour of the country; the laws muſt give place to policy.

Always obſerve, that a paltry ordinary fellow in a great ſedition is commonly the chief, and ſuch an one is harder to be ſpoken or treated with, than any prince or general. In

In a civil war betwixt ſubjects of the ſame prince, miſery follows the vanquiſhed, cruelty and impiety, haunts the conquerors, ruin and deſtruction both the one and the other.

That people can never be at eaſe, whoſe prince is indebted.

Let this be a leſſon to the people to contain themſelves within the bounds of their duty, for by engaging in the quarrels of the great ones, they are commonly plunged in the mire, while their leaders trample over them to ſecurity.

Nothing is impoſſible, or unfeaſible for an enſlaved people to do againſt tyrants and uſurpers.

He that keeps himſelf ſtrictly to the obſervation of the divine laws, cannot err in the human, and he that is a good ſervant of God, will never be an ill ſubject to his prince.

Such a prince, and ſuch a people, I pray God for ever to maintain and continue in theſe nations.

F I N I S.

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